584 Child betrothal sometimes practiced; boy's father took initiative when son about 10 yrs. old, girl 6; girl's father either paid then or later when marriage consummated. Boy and girl lived with their respective parents until of age to marry, when young man and his father came to girl's house; if she had already been paid for they simply brought acorns, food, baskets, and took her home with them. If no payment had been made, and girl objected to marriage, her opinion might be respected, but if payment made years before her father would tell her, "I got that money for you; now you go!" (MM).

587 583 Man marrying second time did not buy second wife although she belonged to another family than his first wife, or came from another tribe.

582 835 Collateral, lineal blood kin could not marry within 2 ascending or descending generations; marriage between parallel, cross cousins and between first generation offspring of such incestuous. Gifford reports "hearsay cases" of bilateral cross-cousin marriage (Gifford, 1922, 255); a few such have occurred, but are strongly disapproved of. Of 90 recorded marriages 3 such tabooed unions listed: (1) man married mother's brother's daughter, but this speedily ended in divorce; (2) man (1933) cohabiting with father's sister's daughter's daughter, which caused girl's mother to "cry and cry about this, because she was ashamed" (LT); (3) man (1931-33) cohabiting with mother's sister's daughter's daughter, which was regarded as an open scandal and frequently gossiped about.

Brother-sister exchange also disapproved, although criticism not so severe of such unions as incestuous ones mentioned above; brother-sister exchange "too much like marrying relations" (SM), as man's wife's brother would also be his sister's husband and Tübatulabal have 2 terms for these 2 relationships (Gifford, 1917, 223). Genealogies show 2 occurrences of brother-sister exchange.

597 835 Children adopted from another tribe could marry foster-parents' blood relatives if no blood tie existed between latter and adopted person.

595 837 Polygyny, polyandry denied by all informants; chiefs had only one wife (SM, FP, PN). No polygynous unions noted in list of 90 marriages; FP left her husband when he brought home second [17] woman (see Autobiography of FP), although she had not yet become Catholicized. Informants remembered a Yokuts who lived among Tübatulabal and had 2 wives. Term wo·'išn, which Gifford gives as identical-reciprocal meaning co-wife, co-husband (Gifford, 1917, 223), informants translated as meaning primarily woman's husband's mistress or man's wife's lover; was never used to denote unmarried woman's lover's second mistress or unmarried man's mistress' second lover; not used vocatively; "somebody else, seeing the mistress of a married man pass, would say to that man's wife, 'There goes your wo·'išn,' and then the fight began" (ES). By extension of term, co-